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**Vol. 69, No. 19** **May 14, 1981**


## Our Lady of Angels celebrates 75 years as parish, community

**By Deacon James Steinberg**

SAN DIEGO—When Our Lady of Angels Church celebrates its 75th anniversary on Sunday, there will be 18 people present who have been parishioners for 50 years or more, some who were even baptized soon after the church was built in 1906.

Those 18 men and women represent a total of over 1,000 years of Mass attendance and service to the parish, said Father Ned Brockhaus, Our Lady of Angels pastor, and provide a sense of continuity with the beginnings of the church and a Golden Hills-Sherman neighborhood which has seen much change in three-quarters of a century.

Our Lady of Angels was built when San Diego was still part of the Archdiocese of Los Angeles and the only other parish in the City itself was St. Joseph, which later became the cathedral church of the new diocese.

**THE PRESENT** neighborhood, now heavily Hispanic, was predominantly Irish and German at the turn of the century when the parish was built, and the greatest challenge Father Brockhaus finds is trying to unite two culturally different groups into a single community.

"A lot of things have to be done twice, once in English and again in Spanish," said Father Brockhaus. "A bicultural parish has its problems, but people who come here on Sundays always remark about the warmth and friendliness of Our Lady of Angels."

As a typical inner-city parish, Our Lady of Angels also has its share of inner-city problems: crime, poverty, and the other social ills that mark urban America, problems which Father Brockhaus also has to contend with.

The area south of Market Street is a high-density, high-crime area, with a lack of recreational and educational facilities, an area of large families and few opportunities, but also an area which has received the attention of the parish staff.

**"PEOPLE ARE** very appreciative of what we do," said Father Brockhaus. "We feel needed in their lives."

Father Brockhaus remains optimistic about the future of the parish, and feels that the generous and continued support the parish gives to Our Lady of Angels School is an indication of their faith in the future.

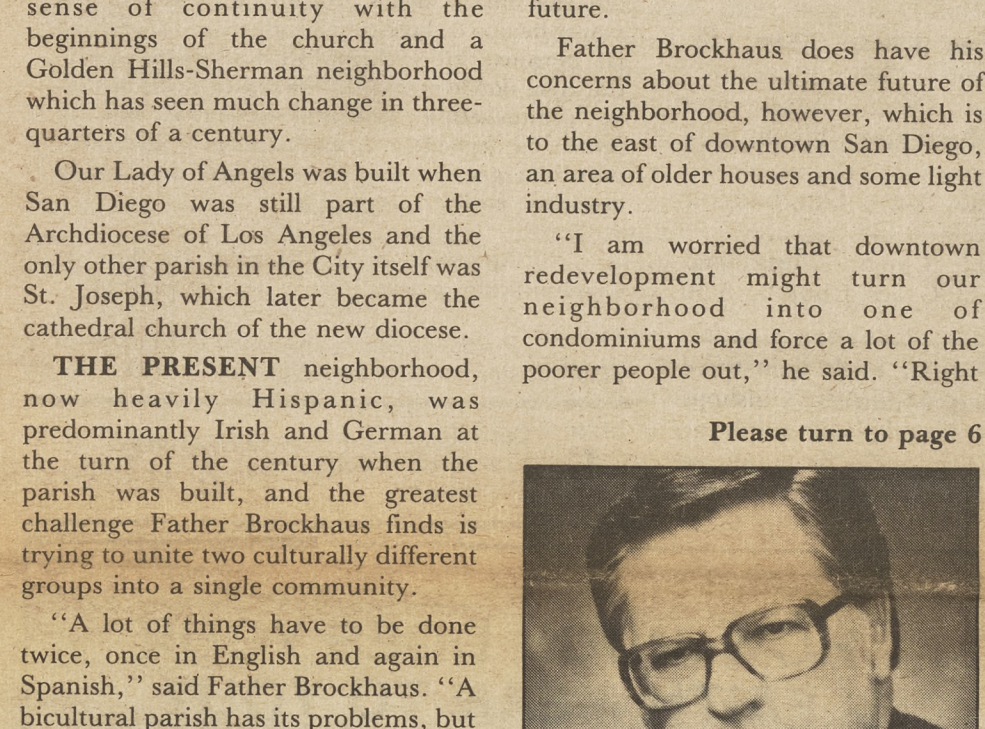
Father Brockhaus does have his concerns about the ultimate future of the neighborhood, however, which is to the east of downtown San Diego, an area of older houses and some light industry.

"I am worried that downtown redevelopment might turn our neighborhood into one of condominiums and force a lot of the poorer people out," he said. "Right

**Please turn to page 6**



**TO GET DEGREE—Father William A. Kraft will receive the degree of Doctor of Ministry from the School of Theology at Claremont on May 16. Father Kraft is executive director of the Office of Financial Programs and Planning for the diocese.**



Mark Ryland photo

**BISHOP'S BLESSING—Bishop Leo T. Maher is shown blessing the new St. Vincent de Paul Center at 16th and Market Streets this past Monday. The bishop was joined by Msgr. Joseph Topping, center director, and city officials for the formal opening of the facility. (See story on page 9.)**



Mark Ryland photo

**OLDEST AND NEWEST—As Our Lady of Angels Church prepares to celebrate its 75th anniversary this weekend, parishioners, from left, Catherine and Robert Eisele are joined by Hugh and Barbara McCarthy, three of whom were born and baptized in the parish shortly after its founding. In front of them, festivities chairman Mrs. Pat Martin holds one of OLA's newest, Don Silviano Burdette, whose family has been at OLA since the beginning.**

## 800 years of British intrusion

**NC News Backgrounder**

The death of IRA guerrilla Bobby Sands—a hero to some, a murderer to others—has served to focus attention once more on the smoldering political situation in Northern Ireland, a bloody conflict which divides Catholic and Protestant, Irish and British.

Although many people view the Irish Republican Army as seeking to join the six counties of Northern Ireland with the 26 of the Republic of Ireland to the south, spokesmen for the IRA and Sinn Fein, the political party allied to it, have said that breaking the Northern Irish link with Britain is only a first step and that the present government and constitution of the Republic of Ireland would have to be replaced too.

**THE CONFLICT** in Northern Ireland, which has taken almost 2,100 lives in the past 11 years, is the latest stage in more than 800 years of England involvement in Ireland, dating back to 1169 when Normans in England were asked to help the loser in a feud between Irish clans.

Firmly established by the late 17th century, English rule over all of Ireland lasted until 1921, despite rebellion in 1798 and in the 19th century.

Religious divisions introduced when King Henry VII broke with the Catholic Church in the 16th century and the expropriation of those who

**Please turn to page 7**

### Second striker dies

BELFAST, No. Ireland—Francis Hughes, a jailed Irish Republican Army guerrilla leader, became the second IRA member to fast to death in a British-run prison. His death May 12 follows that of Bobby Sands, who also fasted to death to win political prisoner status for convicted IRA guerrillas.

Hughes, 25, was one of 10 children from a farm family in Londonderry, and at one time was among the most wanted IRA activists operating in Northern Ireland. Hughes specialized in hit-and-run attacks on British Army troops and police.

He died in Maze Prison.

# Briefs

**ROSARY A 'VIRTUE'**— Pope John Paul II praised the recitation of the rosary as a route to virtue and a "school of sanctity" during an audience with 3,000 members of the "living rosary" prayer movement. "In the school of the 'living rosary,' you learn to join Christ's sacrifice in prayer," the pope said. "You are taught to concern yourselves principally with the things that regard the Lord, and in the sorrowful mysteries you become aware that it is impossible to be true Christians and to aim for perfection without spiritually going up onto Calvary together with Jesus and with Mary."

**MISSIONARY SLAIN**— Police said Father Edmar Sommerreiser, 67, a West German missionary in a remote section of western Zimbabwe, was shot and killed by intruders at the Regina Mundi Mission. Another West German missionary, Father Marianus Renk, 77, suffered a heart attack and died after learning of Father Sommerreiser's death.

**HUNGER STRIKES**— People who die because of politically motivated hunger strikes can receive a Christian burial and a funeral Mass, according to the Irish Bishops' Conference, which includes the bishops of Northern Ireland. "The Church teaches that suicide is a great evil, but there is some dispute about whether or not political hunger striking is suicide, or more precisely, about the circumstances in which it is suicide," said a memorandum.

**EXTEND VOTE RIGHTS**— The Hispanic affairs director for the U.S. bishops has urged Congress to approve an extension of the Voting Rights Act of 1965 to assure blacks and Hispanics "their precious and fundamental right to vote." Pablo Sedillo, director of the Secretariat for Hispanic Affairs of the U.S. Catholic Conference, called extension of the act "crucial" and said the U.S. bishops are strongly opposed to repeal of requirements for bilingual election materials in localities with large non-English-speaking populations.

# Official

**Bishop Leo T. Maher:**

Thursday, May 14, La Mesa, Mass and Confirmation, St. Martin Church, 5:30 p.m.

Friday, May 15, San Diego, Mass and Confirmation, Holy Family Church, 5:30 p.m.

Saturday, May 16, San Diego, Diocesan Pastoral Council, Blessed Sacrament Church, 9 a.m.

Sunday, May 17, San Diego, Mass and Confirmation, St. Michael Church, 12:15 p.m.

Sunday, May 17, Solana Beach, 25th Anniversary of Msgr. William Spain's Ordination, St. James Church, 5 p.m.

Sunday, May 17, San Diego, 75th Anniversary of Our Lady of Angels Church.

Monday, May 18, San Diego, Mass and Confirmation, St. Columba Church, 5:30 p.m.

Wednesday, May 20, San Diego, Catholic Community Services' Board, University Club, 11:30 a.m.

Wednesday, May 20, San Diego, 25th Anniversary of Ordination of Msgr. I. Brent Eagen and Msgr. Joseph Brennan, Mission San Diego de Alcala, 5:30 p.m.

**Father Daniel Dillabough**
**Secretary**

**Bishop Gilbert E. Chavez:**

Thursday, May 14, San Diego, Mass, St. Michael Church, 7 p.m.

Friday, May 15, San Diego, Mass and Confirmation, St. Charles Borromeo Church, 5:30 p.m.

Sunday, May 17, Ontario, Mass, Our Lady of Guadalupe Church, 4 p.m.

Tuesday, May 19, El Cajon, Mass and Confirmation, Our Lady of Grace Church, 5:30 p.m.

**WORKERS' INPUT**— After more than three years of writing and revising, Minnesota's bishops have approved a statement on employer-employee relations in the Church which calls for employee input in decisions affecting their jobs and for due process procedures.

# La historia más grande de la humanidad—



La historia más grande de la humanidad es el corazón de la cristiandad. Es una historia de vida y muerte, de pecado y perdón. Es, más que todo, una historia de amor inagotable.

Sin embargo, a menudo aquellos con historias mucho menos predominantes invierten el mayor tiempo en buscar una audiencia—llegando a las personas en el lugar adonde viven, donde trabajan, donde descansan—a través de los medios de comunicación modernas—mientras que la Iglesia ha dependido de sus pastores y sacerdotes para entregar el mensaje de Cristo de amor y esperanza en dosis semanales.

Apoyando a la Campaña Católica de Comunicación, puedes reducir esta desigualdad.

Puedes ayudar a proclamar el mensaje de amor a todos en todas las lenguas.

**Catholic Communication Campaign**

**Domingo 31 de Mayo**

# In Loving Memory

*Into Thy hands, O Lord, we commend the spirits of these belored ones who are gone before us into the realm of Thy eternal happiness and peace. Amen.*

**GAYOSSO, Rodolfo.** Husband of Estela Gayosso (Chavez); father of two children; three sisters. Funeral Mass: April 28, Holy Cross Mausoleum Chapel.

*Goodbody Mortuary*

**HEDGE, Mary Anne.** Sister of Larry G., Salvatore, Russel, Phillip and Michael Mascari, and Josephine T. Andersen, Catherine Foster, Frances Huff, and Rose Kober. Funeral Mass: April 27, St. Didacus Church.

*Goodbody Mortuary*

**LECHUGA, Alejandrina M.** Mother of Benjamin Torres. Funeral Mass: April 28, Our Lady of the Sacred Heart Church.

*Goodbody Mortuary*

**LYNN, Mary Caroline.** Wife of Harry D. Lynn; aunt of Mrs. Shirlee Lindsey, Dow Jones, and Brenden Jones. Funeral Mass: April 28, St. Patrick Church.

*Goodbody Mortuary*


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## HOW MUCH DOES YOUR FAITH *MEAN* TO YOU?



Leon V. Kofod photo

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5/81

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OR:

Rev. Anthony Chylewski
Diocesan Director
P.O. Box 11011
San Diego, Calif. 92111

### *Missing priest returns*

# 'Their struggle is just'

**NC News Service**

The Maryknoll mission society is seriously considering removing its missionaries from El Salvador following Maryknoll Father Roy Bourgeois' 11-day stay with guerrillas to see their situation.

Church leaders at Maryknoll and in El Salvador fear that Father Bourgeois' actions will endanger the lives of other Church personnel in the Central American country where the military is fighting guerrilla organizations.

**THE PRIEST** was temporarily in El Salvador working with a news film crew from WBBM-TV in Chicago when he disappeared April 26 to spend time with the guerrillas.

Bishop Arturo Rivera Damas, apostolic administrator of San Salvador, El Salvador, strongly criticized Father Bourgeois after learning that the priest had reappeared May 6 and said he spent time with people opposed to the government.

"His statements only help those who out of ignorance or self-deception claim that all foreign missionaries are subversives," said Bishop Rivera Damas, who was attending a Latin American bishops' meeting in San Jose, Costa Rica, when he heard that Father Bourgeois had reappeared.

**FATHER BOURGEOIS'** actions will worsen the situation of the Salvadoran Church, said the bishop.

Many government supporters claim that Church people are engaged in political activity favoring the left and add that this explains why some become victims of political violence.

Many Church people were killed last year, including Archbishop Oscar Romero of San Salvador and four female missionaries from the United States.

**THE SALVADORAN** government recently announced the arrest of six soldiers in connection with the slayings of the missionaries. No arrests have been made in the Archbishop Romero case and the judge assigned to the case was forced to flee the country because of death threats. Archbishop Romero was a strong critic of the government's human rights record and of social and economic conditions in the country.

"I do not regret doing what I did," Father Bourgeois said at a press conference at Kennedy Airport May 8.

The Maryknoll priest, who is assigned to the Maryknoll development house in Chicago, said he had accepted an invitation to see El Salvador through the eyes of the poor so he could "bring back their testimony."

**ALSO APPEARING** at the press conference was Father James Noonan, Maryknoll superior general, who called Father Bourgeois' decision a "serious mistake" that "Maryknoll deeply regrets."

In referring to the people he visited, Father Bourgeois preferred not to use the term "guerrilla."

Father Bourgeois, 42, a native of Lutcher, La., entered Maryknoll in 1966 following four years in the U.S. Navy, including one year of duty in Vietnam where he received the Purple Heart.

## *Priests plan retreat*

Sulpician Father Raymond Brown will conduct the annual priests' convocation this year, which will be held June 1-5 on the University of San Diego campus.

Father Brown is a respected—and sometimes controversial—scripture scholar, and his topic during the week-long retreat will be "The Beginnings of the Church."

The convocation is for all priests of the diocese and is sponsored by the Ministry to Priests Office. Father Stephen Dunn, director of the ministry center, has asked that all priests pre-register by May 25. Further information may be obtained by calling 293-7862.

## *UniHi musical set*

SAN DIEGO—The UniHi Jesters will present *Hullabuloo,* their fourth and final show of the '80-'81 season, beginning this evening, May 14, at 8 p.m.

Three other performances are scheduled for Friday through Sunday of this weekend, all at 8 p.m. Saturday's performance will be a dinner show, and ticket information may be obtained from University High School by calling 298-8277.

*Hullabuloo* will be directed by Father Leo F. Lanphier, who wrote the words and music for the production's 12 new songs.



NC photo

**REACHING OUT—Enthusiastic students reach out to touch the hand of Mother Teresa of Calcutta at Tokyo's Sophia University. The 1979 Nobel Peace Prize winner is in Japan on a speaking tour.**



Mark Ryland photo

**QUEENS CROWNED—Msgr. Rudolph Galindo, rector of St. Joseph Cathedral, presides over the annual crowning of a Mother's Day Queen. Pictured, clockwise, are 1979 queen Mrs. Connie Lopez, 1980 Queen Mrs. Rose Parker, and 1981 Queen, Mrs. Sophie Ceiplis, foreground.**

# *Reflections on Mother's Day '81*

**By Msgr. Rudolph Galindo**

There once was a great man who tells us that it was his mother's love and guidance, her prayers and tears, that won God's grace for her son. This man was a priest and bishop and one of the greatest saints the Catholic Church has ever had.

In his autobiography he tells us that his mother's heart was pure in the Catholic faith, and she was deeply concerned about his salvation. Early in his childhood she taught him about eternal life, and about Jesus and what He has done to win our salvation. He says that even as an infant, "the name of our dear Savior had been drunk in devoutly with his mother's milk."

**HER SON WAS** at first a delight to a mother's heart—intelligent, doing well in school, with a pleasing personality and many friends. It seemed that he would be a fervent and devout Christian after his mother's example. He says, "with faith I turned to the goodness of my mother and of the Catholic Church." But as he grew into young manhood his life took another direction that broke his mother's heart.

Led astray by bad companions and by his own youthful lusts, he began to live a sinful life. As he tells us, "I was enslaved by a sexual lust that could never be satisfied." He lived with a woman to whom he was not married. In his early manhood he turned away from the Catholic Church and joined another religious group. He was earning his living as a teacher, and in his classes he often would attack the Catholic Church and its teachings. In his autobiography he says that had he died as a young man he would have been destined for hell.

The young man's mother was heartbroken at her son's apostasy from the faith and his evil life. He says that his mother was constantly weeping for him, more than most mothers weep at the death of a son. "Her tears watered the ground where she stood," he says. For nine years she did not cease to pray and weep for him.

**SEEKING HELP,** she went to the bishop and begged him to speak to her son and show him the error of his ways. The bishop refused, saying that the young man was too proud to listen now, but that in time he would return to the faith. The mother would not accept this refusal, but returned again and again to the bishop's house to beg his help in converting her son. Finally, the bishop told her, "Go in peace, it is impossible that the son of such tears should be lost." These words the mother took as a promise from God Himself that her son would be saved.

After many years her prayers and tears were rewarded by God. The son, then in his early 30s, was touched by God's grace, and was given a deep faith in Christ and His teachings. The son became a sincere and wholehearted Catholic and began to live a holy life. He was blessed with a vocation to the priesthood and later became a bishop. Today he is honored as a great saint and as a great theologian whose writings have had a tremendous influence on generations of Catholics. As you probably have already guessed, the name of the man is St. Augustine, and his mother is St. Monica.

For every St. Monica there are millions of mothers, unknown to history, but whose love and good example and prayers have brought God's blessings for their children. And how many mothers today, like St. Monica, may be going through the suffering of seeing their children turn away from the faith. But it is comforting to realize that, just as in the case of St. Augustine, a mother's prayers and tears may win grace from God to bring the beloved son or daughter back to the way of salvation.

***(Msgr. Rudolph Galindo is rector of St. Joseph Cathedral.)***

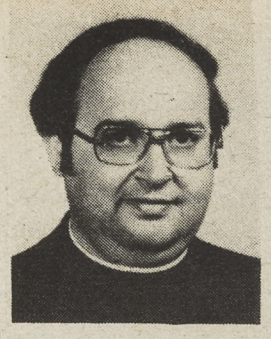
## *St. Didacus winners*

SAN DIEGO—Three of the winners at the recent Greater San Diego Science and Engineering Fair were from St. Didacus School, all in the junior division.

Rick Corder and Tommy Lynch shared first place honors in the animal behavior section for their project, "Dexterity in Cats." Both are seventh-graders.

Eighth-grader Jennie Quirante studied the reliability of child-proof items in her project, "Child's Play," and took second-place honors in the human psychology/human sciences section.

Robert Bowie is the science instructor for all of the St. Didacus winners.



# Editorial

By Brother William Bilton, CJM

## 'Winning back' cult followers

One of the most significant developments of the past two decades in the area of religion has been the mushrooming of cults. Estimates of their number run as high as 5,000, and their membership is said to be in excess of one million—mostly teen-agers and young adults.

Many observers insist that it is inaccurate to refer to the cults as religious; some refer to them as pseudo-religious. In either case, the basic tenets of the Christian faith are rejected by most cults.

Who joins such cults as the Way, Hare Krishna, the Unification Church (Moonies), Scientology and others?

In many instances, those who join are young people facing difficult decisions while attending school, experiencing loneliness and lacking strong ties with home, school, and church. Often they are young men and women disillusioned with what they perceive to be cynicism in business and government.

**Invariably those people who respond to the lure of cults are people who respond positively to the prospect of love, warmth, a friendly community, and a disciplined structure which, while it may mean long hours of menial work, seems to offer freedom from numerous anxieties.**

Defenders of the cults say that members enter of their own free will and find in them answers to their disillusionment with the world as they have found it.

There seems to be no doubt that cults, such as the Moonies, encourage a total commitment on the part of the young people without giving them adequate opportunity to know and understand fully the true nature of the organization to which they are surrendering their energies and devotion.

Some find in the recruitment process a subversion of the concept of individual freedom, through a manipulation of the prospect's intellect, will, and emotions.

*Making this kind of commitment to cults are some of the* most intelligent and generous young people of our day—a fact found very disturbing by mainline religious groups.

But instead of lashing out at the cults and their leaders, it would be more profitable to determine if there are positive steps that could be taken to win more young people back to traditional biblical spirituality and commitment to the Christian faith.

I consider the following proposals worth studying:

1. **Detailed, accurate information** on the philosophy, operating, and recruiting techniques of cults should be available in every parish.

2. **Legal questions** related to the cults' recruiting methods, rights of members, tax status of the cults, and other matters should be researched at the national level, preferably by an interdenominational group.

3. **Panic response to membership** in a cult by a relative or friend is probably counter-productive. Efforts to keep in touch with the recruit would seem more reasonable, especially if the efforts are motivated by love and carried on with respect for the person.

4. **Care should be taken** not to criticize cult leaders for activities which are within their rights as citizens—such as advertising and sponsoring public meetings.


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# Letters . . .

### *Irish unity*

Bishop Robert Eames of the Church of Ireland (Anglican) is quoted as saying that "the Protestant majority in Northern Ireland . . . do not see that their interests would be best served by being members of a united Ireland." This is correct.

Professor J.C. Beckett of Queen's University, Belfast, was asked to present a "Memorandum on Irish Unity" to the Church of Ireland General Synod of 1974, setting forth the conditions upon which Protestants might accept Irish unity. If anyone would like a copy of this memorandum, I will be happy to send it upon receipt of a stamped, self-addressed envelope.

**Rev. W. Francis B. Maguire**
**P.O. Box 7**
**Bonita, Calif. 92002**

### *Where's his helmet?*

As parents and grandparents, we protest the use of the picture on page C of the marriage supplement of your April 30 edition with the caption: "Showing His Love—a father involves his son in his activities to prove the child is loved by both parents."

The father is riding his very young son on a motor bike. While the child appears to be enjoying himself, only Dad wears a protective helmet. The article to the left of the picture admonishes that children be "looked on as gifts of God."

Need we say more?

**Mr. and Mrs. John McLaughlin**
**Chula Vista**

### *Guess is money*

Beatrice Ward (SC, April 9) would like us to believe that San Diego Pro-Life League has nothing to do with the assault on Mercy Hospital, but the facts are that Albin Rhomberg, who is one of the most verbal prosecutors, is the immediate past-president of San Diego Pro-Life League, and recently completed a two-year term as a member of the SDPLL board, that Mary Solsbeck, SDPLL office manager, is a past president of the Right to Life Council, and that Beatrice Ward, the current SDPLL president, is an active, participating member and past leader of the Right to Life Council.

Why do these people wish to disassociate themselves publicly from RTL's conflict with Mercy, while privately they have been engrossed in this effort for almost a year?

My guess is money. Doctors are among the league's largest single contributors and in the light of the accusations against the Mercy nuns let's hope that some of the doctors are beginning to question the current SDPLL leadership.

**Valerie G. Stauffer**
**San Diego**

### *Please help*

The religious articles sent by your good readers were of immense help in my work for the Lord. They were shared by many missionary priests and Sisters. May I request your readers to send us more rosaries, statues, scapulars, Christmas and Easter religious cards, used magazines, used clothes, etc. for the missions. Please mail them to:

**Father Paul Cruz**
**Our Lady's Church**
**Kannanalloore P.O.,**
**691 576,**
**Kerala, India**

# The Pope Speaks



## Charismatic renewal praised

VATICAN CITY (NC)—Pope John Paul II praised Catholic charismatic renewal and urged priests to adopt "a welcoming attitude toward it."

Quoting St. Paul's letter to the Philippians, Pope John Paul told a group of charismatic leaders, including bishops and priests, that "I give thanks to my God for every time I think of you."

He stressed the importance of firm adherence to the Gospel and Church teaching, telling the leaders that they "must be concerned to provide solid nourishment through the breaking of the bread of true doctrine."

"God desires that you who are leaders in this renewal should be ever more deeply formed in the teaching of the Church whose bimillenial task it has been to mediate on the word of God, in order to plumb its riches and to make them known to the world," the pope added.

The priest, Pope John Paul said, "has a unique and indispensable role in guaranteeing that integration with the life of the Church which avoids the tendency to form alternative and marginal structure, and which leads to a fuller sharing, especially in the parish, in her sacramental and apostolic life."

Pope John Paul warned against abuses of the ecumenical spirit within the charismatic renewal.

"Genuine ecumenical effort does not seek to evade the difficult tasks, such as doctrinal convergence, by rushing to create a kind of autonomous 'church of the spirit' apart from the visible Church of Christ," he said. "True ecumenism rather serves to increase our longing for the ecclesial unity of all Christians in one faith."

# Vocations

By Father Daniel Dillabough



## The secret ingredient

When Catholics gather and the talk turns to priests and Religious, the lack of numbers inevitably arises. What often ensues is a lively discussion about what has caused priests and Sisters to leave the active ministry, the changes in the Church, and the lack of young people willing to make a lifelong commitment.

Then come the solutions—everything from closing our seminaries and novitiates to returning to the "good old days"; from spending all our time with altar boys and scout groups to dedicating all energies to the "late" vocation who has experienced life; from "just improve the homilies and you'll have vocations" to advertising in *Playboy*.

Well, the solutions all have some merit and most have been tried. In analyzing the problems and their remedies, we come up with great plans that take into consideration sound theology, good psychological and sociological principles, practical planning, and even fund raising. All these elements are crucial. But, attend to all those areas and still there will not be vocations. The secret ingredient is missing.

Jesus said, "You must therefore beg the owner to send laborers to harvest His crop" (Lk. 10:2; Mt. 9:38).

We need to praise the Lord for the many gifts of ministry, and the example of those who live the Gospel in His service.

We need to give thanks to the Lord who sends out His call to many young people and others who are responding with generosity.

We must *ask* the Lord to help all priests and Religious, parents and teachers to invite young people to explore a life of total service to God and the Church.

The secret ingredient is prayer, and only *you* have it!

## Our Christian Way of Life

**By Enid Lanyon**

# The way lies through us

Last week, as I was returning home in my car, a couple standing beside their own car on the roadside waved me to stop. They asked for directions to a place in the same area. As I tried to help I realized, not for the first time, how difficult it is to guide people in remote rural areas where dirt roads may or may not still carry name signs. Our minds love to play frisbee with road signs!

Eventually I said, ''Look, I'm going that way, why don't you just follow me?'' Their relief was obvious. The frowns of anxiety and incomprehension smoothed away and they smiled. As we drove along, I wondered why I had not immediately suggested it since the inconvenience to me was only slight. And later, as I left them safely en route, their happy shouts of thanks and wide grins were infectious, and lifted my own spirits.

**I SUPPOSE MOST** of us are more inclined to instruct rather than to personally guide. Perhaps it is an indication of our selfishness or indolence that it is easier for us to tell someone where to go—in a very polite sense, of course—and how to get there rather than to take them; to tell others how to behave, rather than to show in our own behavior that our way is more satisfying and effective; and to preach without necessarily putting what we preach into practice.

It is so heartwarming to have a person answer our queries with, ''Come, I'll show you.'' Even if we are strangers—particularly if we are strangers—it is so companionable, so friendly a gesture, that we open ourselves to him or her more than we normally would. We are touched by kindness and concern, if only for a moment. We are touched by the realization that, however briefly, another person is prepared to take on responsibility for us; that he or she is ready to give a little time and accept a little inconvenience to help us.

In a subtle way we are affirmed in our dignity and self-respect. And when we are the ones to take the time and act as guide, there are the rewards of acting in harmony with our inner need to be of use and to feel good about ourselves. There is also the satisfaction of knowing that, as Christians, we are being true to our calling.

**JESUS OFTEN ANSWERED** requests with the words, ''Come with me.'' When He was asked where He lived he said, ''Come and see''; where he was going, ''Come with me.'' He habitually invited those who approached Him to accompany Him and see for themselves the answers to the things that they wanted to know. Which might be why it was so significant to the disciples when He said, ''I go to a place where you cannot come!''

He called Himself the Way and in Himself He showed us the way to human fulfillment and union with the Father. He gave us directions, certain instructions, and He also invited us to accompany Him, to walk the path He did, so that we could see the truth of what He said and understand it for ourselves. It is the way He expected us to follow.

I suppose our greatest betrayal of Christ has been in that we have fairly consistently ignored the most obvious part of His Way. We do not, on the whole, take seriously the responsibility to see ourselves as the way to Christ for others. We do not visualize ourselves as guides, not preachers, who may lead others along a way with which we are already familiar because we have travelled it. We do not always understand that when we call ourselves Christian, non-Christians are justified in looking to find Christ in us, individually, not merely in the teaching arm of the Church.



## From the Archives

**By Sister Catherine Louise La Coste, CSJ**

# The Immaculata

## Part 1

When Bishop Charles Francis Buddy, San Diego's first bishop, undertook the planning of his ''miniature St. Peter's,'' he was 68 years old and a man with a great dream. The Immaculata is only one part of that great dream he had for his University Park. The 156 acres were acquired during the years 1940-1943, and he called the site Alcala Park in tribute to St. Didacus (San Diego) and his university city of Alcala, a Renaissance center quite famous in Spanish history.

The site Bishop Buddy purchased during World War II was an anti-aircraft post. Mayor Harley Knox turned the first spade of earth in ground-breaking ceremonies in 1950. The College for Women opened its doors on Feb. 11, 1952, with 33 students. In March, two years later, the College for Men opened with 30 students. This was followed by the opening of the Law School.

**JEWISH AND PROTESTANT** leaders generously cooperated in the building campaigns, the last one being in 1958. A goal of $3.5 million was hoped for. The returns amounted to $8,221,000 as reported in the March 7, 1966 issue of the *San Diego Union.*

The buildings around the Immaculata are of Plateresque style. Plateresque is from the Spanish word for plate or silver, and is ornamented in low flat relief. We see this ornamentation on the campus buildings, but most especially on the exterior of the Immaculata.

The original design of architect Frank L. Hope, AIA, who was appointed on Aug. 11, 1955, may be classified as a Roman basilica, cruciform in shape, with a barrel-vaulted ceiling. Flanking the ambulatory along the outer walls are small private chapels. Bishop Buddy at first envisioned 16 of these, but 20 were realized. They were donated each at a cost of $8,900 by various private individuals and groups.

**THE OVERALL** length of the Immaculata is 200 feet, and the width through the transepts is 148 feet. The ceiling under the blue sanctuary dome tops 105 feet. The gold cross on top of the bell tower weighs 300 pounds, and was placed aloft on May 29, 1958. Because of earthquake requirements and accoustical values the entire church is not completely concrete although the walls are about 24 inches thick. Seating capacity of the Immaculata is estimated at 1,000.

The outer doors leading into the foyer are solid bronze with the predominant theme of wheat and grapes symbolic of the bread and wine. They were sent out by the L.J. Ninteman Company, contractors, to be cast. The ornamentation was designed by the Ninteman Company. It is said that their worth is a well-guarded secret.

Bishop Buddy asked Hope to design his university church because as he said, ''You have very much to give in the way of an inspirational edifice, and you should tie everything together by designing what will be the center of the entire university.'' In hiring Hope, Bishop Buddy asked for a four-month duration to complete the plans and eight months for construction.

## The Sunday Readings

**By Deacon James Steinberg**

# God uses earthen vessels

**May 17, 1981, Fifth Sunday of Easter. Acts 6:1-7; I Peter 2:4-9; John 14:1-12.**

We have passed the mid-point of the great Sunday which stretches 50 days from Easter to Pentecost. We are still very much caught up in the paschal mystery of Jesus' cross and resurrection, His passing over from death to new life. It is a time to renew and review our baptismal faith, a faith which looks ultimately to the resurrection on the Last Day, a faith which is ordered to charity and service in this life.

In our first reading from Acts, St. Luke shows us the infant Church on the way to becoming the Church Universal. It is a time of expansion, of growing numbers, and also a time of new problems, new needs. It is a time when the formal structure of the Church, demanded by the needs of unity and fidelity to Christ, was beginning to take shape.

**AS YET THE TWELVE** still retain the fullness of the priesthood Jesus had given them. Within three generations the Catholic hierarchy of bishop-priest-deacon will have emerged, and in this reading we see the birth of the diaconate. The Twelve pick The Seven, and by prayer and the imposition of hands, the Jerusalem Church had its first deacons, ordained to the service of others.

The apostles see their ministry as that of prayer and word, but recognizing the obligation of the community to care for those who are unable to care for themselves, the seven deacons are assigned to ''wait on tables.'' Soon they are carrying out the additional task of evangelization, as we see with Steven and Philip. The tables they wait on have now become the Table of the Supper of the Lord.

Baptismal faith is the subject of our second reading. The faith community that is the Church has become a living temple; as Jesus is the cornerstone upon which the whole edifice rests, so God's people are the living stones, a people set apart, a royal priesthood which proclaims Jesus' glorious works by their very lives.

**THE FOUNDATION UPON** which even Jesus builds His Church is His suffering and resurrection, a firm foundation for those who believe, a stumbling block for those who do not. Because of the common priesthood all Christians share by virtue of baptism, the acceptable offering, the sacrifice they offer to God must be their own lives, with its joys *and* its sorrows. If the ordained priest offers the sacrifice of the Mass, so must *all* offer the sacrifice of *themselves.*

In our Gospel reading from St. John, Jesus calls Himself the Truth and the Way and even Life itself! Jesus leads us to His Father through waters of baptism, and He has gone ahead of us to prepare the way.

We are one with Jesus in death, and we hope to be one with Jesus in the glory of heaven. As Jesus has overcome the world, so must we. Our goal in this life must be to make Jesus present to the world through service. God's work of redemption is continuous, an on-going affair, and God uses earthen vessels to help in His plan of redemption. He uses *us!*

**JESUS INCORPORATES US** into His Body the Church, and the Church is the place where we encounter Jesus and experience His redemption. The royal priesthood of the faithful is exercised within the context of the Church, and reaches its high point during the Mass, when all the faithful offer themselves along with the bread and wine in the priest's hands.

Jesus is the way to the Father. The Father lives in Jesus, Jesus in the Father, and to see Jesus is to see the Father. To have faith in Jesus and do good works in His name is to be assured of doing the very work of God Himself. Faith and charity have come full circle.

# Our Lady of Angels marks 75th

**Continued from page 1**

now, however, our parish is growing, and we've doubled our Mass attendance and the number of baptisms in the last five years."

**THE STAFF** at Our Lady of Angels Church includes two other priests besides Father Brockhaus. Father Douglas Regin of Catholic Community Services is in residence, and the associate pastor is Father Jorge Moreno, a priest of the Diocese of Mexicali currently on loan to this diocese, needed because he speaks Spanish.

Also helping out with the need for catechetical instruction in Spanish is Deacon Gilbert Velarde and the parish coordinator, Sister Ruth Marie Barreda.

Completing the parish staff is Matthew Liedle, community organizer, Thomas Cannon, youth minister, Richard Scherer, principal of Our Lady of Angels School, and Marisela Toscano, who runs the parish senior center.

**BUT THE MOST** unusual resource Father Brockhaus has is the dedication of the long-term parishioners of Our Lady of Angels, some of whom were children when the church was built and who still live in the area and contribute their time and talent to the parish.

Robert and Catherine Eisele were raised in Our Lady of Angels and raised their own families there as well; both are still active in the parish. Catherine was born, baptized and went to Our Lady of Angels School. Her husband Bob was also born and baptized in the parish.

Barbara McCarthy was also born and baptized in Our Lady of Angels parish, and attended the parish school. Her husband Hugh, though born in the parish, attended the school briefly. The McCarthys were married in Our Lady of Angels Church, and like the Eiseles, have lived in and around the neighborhood for most of their lives and are still active in the life of the parish.

**"WE'VE SEEN THIS** neighborhood come full circle," said Barbara McCarthy. "We've see it come up, go down, and now it's on the way up again."

The church building itself has gone through a number of changes, remembers Hugh McCarthy, although he says Our Lady of Angels is still pretty much the same church it always was. "The outside of the church was originally brick, but it was plastered over. And the old rectory was moved over to B Street, and the present rectory now stands where the original school building once stood."

"I can still sense a difference in the parish, though," said Mrs. McCarthy, "but I'm still pretty much at home because my roots are here and I choose to make it my home. There is a challenge in making one community out of two cultures."

What Catherine and Robert Eisele remember most about Our Lady of Angels Church, both when they were children in the parish and when they were raising their own children there, were the many processions which were so much a part of parish life.

**BOTH REMEMBER** fondly the time when "the priests, the altar boys, everyone would join in one big celebration. The whole yard was full of people, especially in May, when the whole parish would take part."

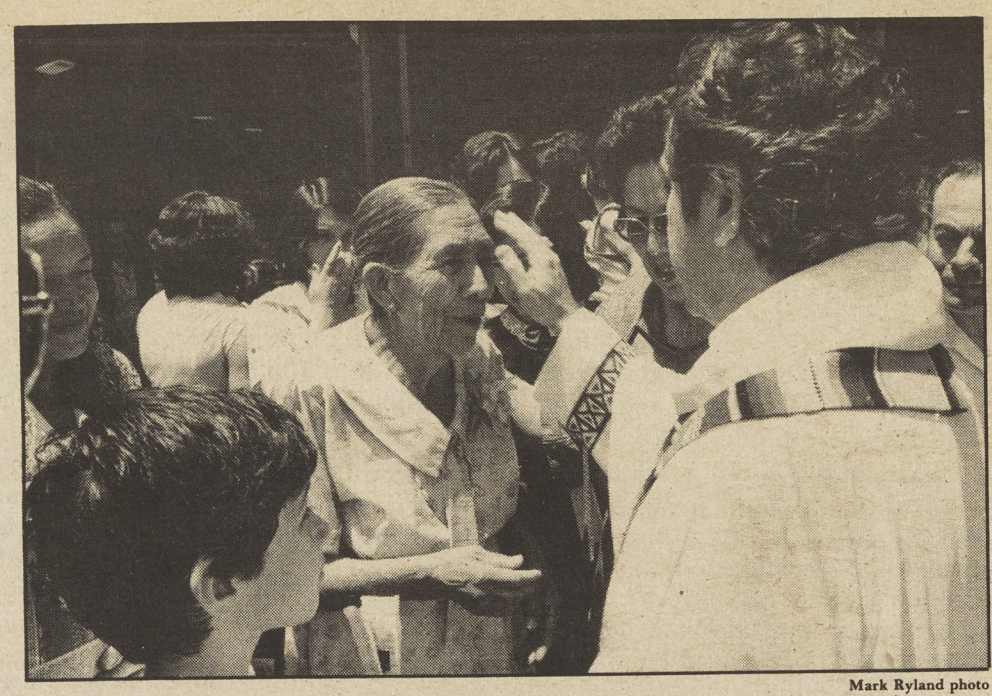
If processions were once the visible mark of Our Lady of Angels' presence in the community, now it is the role the parish is taking in the community itself, says Barbara McCarthy.

"The church is more community oriented. I see it becoming the focal point in the community at large," she said.

Our Lady of Angels, which is located at 24th and Market Streets, will begin its diamond jubilee observance this Sunday, May 17th, with an 11 a.m. Mariachi Mass inside the church.

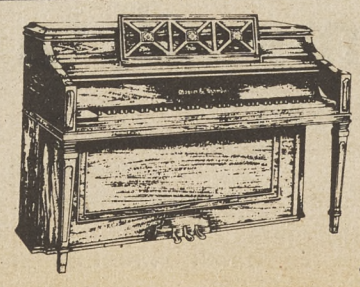
The "Angels Roundup" itself will follow immediately, and last until 7 p.m., with outdoor entertainment, food, games, a fiesta and bazaar, with all proceeds going to Our Lady of Angels School. There will be a drawing for 75 prizes, including a $750 first prize.

Everyone is invited.



Mark Ryland photo

**MOTHER'S DAY BLESSING—Auxiliary Bishop Gilbert E. Chavez celebrated two Masses in Spanish last Sunday at St. Mary Church in Escondido. After Mass the parishioners gathered outside to receive the bishop's blessing.**

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# 800 years of British intrusion

**Continued from page 1**

refused to follow him in religious matters embittered the struggle.

**BEGINNING ON** Easter Monday, 1916, Irish rebels fought a guerrilla war against the police and British regular and irregular troops (the "Black and Tans," so called from the uniforms they wore) until 1921, when the British government and Irish representatives signed a treaty granting a measure of independence to the 26 counties of southern Ireland, which became the Irish Free State. In 1949, the Irish government enacted a law naming the state the Republic of Ireland and withdrawing from the British Commonwealth.

In 1920, while guerrilla warfare was still going on in Ireland, the British Parliament, conceding the demands of the predominantly Protestant population in the northeast section of the country, established the province of Northern Ireland. The six counties in the province were chosen because they are the largest extent of territory in which a majority loyal to Britain could expect to maintain itself in existence indefinitely.

Northern Ireland has a population of 1.53 million, of whom 505,000 are Catholics. Most of the more than one million Protestants oppose union with the rest of Ireland. Catholics constitute 94 percent of the republic's population of 3.1 million.

**IN WASHINGTON** in March, Church of Ireland (Anglican) Bishop Robert Eames of Down and Dromore, whose diocese includes Belfast, Northern Ireland's capital, said: "The Protestant majority in Northern Ireland—right across the spectrum—do not see that their interests would be best served by being members of a united Ireland. They have no certitude that the way of life they've enjoyed and their ethos would not suffer in a state that is seen as a one-denominational state."

After the settlement of 1920-21, successive Unionist governments in Northern Ireland discriminated against Catholics in the areas of jobs, housing, and voting on the grounds that most Catholics, favoring Irish unity, were disloyal.

In 1968 and 1969 non-violent demonstrations seeking civil rights for Catholics in Northern Ireland aroused the anger of the loyalist majority. Counter-demonstrators led by the Rev. Ian Paisley, head of the Free Presbyterian Church and now a member of the British Parliament, attacked the mostly Catholic civil rights demonstrators, while the Royal Ulster Constabulary (RUC) and the since disbanded police reserve known as the B-Specials, almost entirely Protestant, stood by.

**TO HALT** the bloodshed, the British government sent in an initial detachment of 3,000 troops to protect the Catholics, who at first welcomed the soldiers. Since then, however, British troops sweeping through Catholic neighborhoods and disrupting Catholic homes in search of arms, and the high number of Catholics imprisoned by the special juryless courts in Northern Ireland have made many Catholics hostile to the troops.

The Irish Republican Army, which claims to be the heir of the rebels of 1916-21, revived after being dormant for years and its attacks on the police, British troops, and civilians brought retaliation from Protestant loyalist paramilitary groups. In 1979, a British intelligence report indicated that the British could not completely defeat the IRA. There are now about 11,000 British soldiers in Northern Ireland.

In 1972, Britain dissolved the Northern Irish Parliament at Stormont near Belfast and has ruled the province directly since then, with the exception of five months in 1974 when an executive sharing power between Catholics and Protestants was tried and brought down by a Protestant general strike.

**LEGISLATION HAS** been enacted to ban discrimination against Catholics in housing allocations, in hiring, and in voting qualifications.

While some Catholic leaders have said direct rule has been an improvement, Catholics farther down on the socio-economic ladder contend that changes are not coming fast enough.

The Republic of Ireland regards the whole Irish island as its national territory, but its government says that the present status of Northern Ireland can only be changed by consent of the people of Northern Ireland and negotiations between the British and Irish governments.

Talks between the two governments have been held during the past year.

**MEANWHILE,** the complex tangle of politics, economics, and religion in Northern Ireland continues to puzzle those looking on. As someone in Northern Ireland once said, "Anyone who thinks he understands the situation here doesn't know what's going on."

## ICF dinner at St. Rose

St. Rose of Lima Branch, Italian Catholic Federation will hold its annual dinner May 16 from 4-8 p.m. in the parish center. For details, call 420-0910 or 429-3593.


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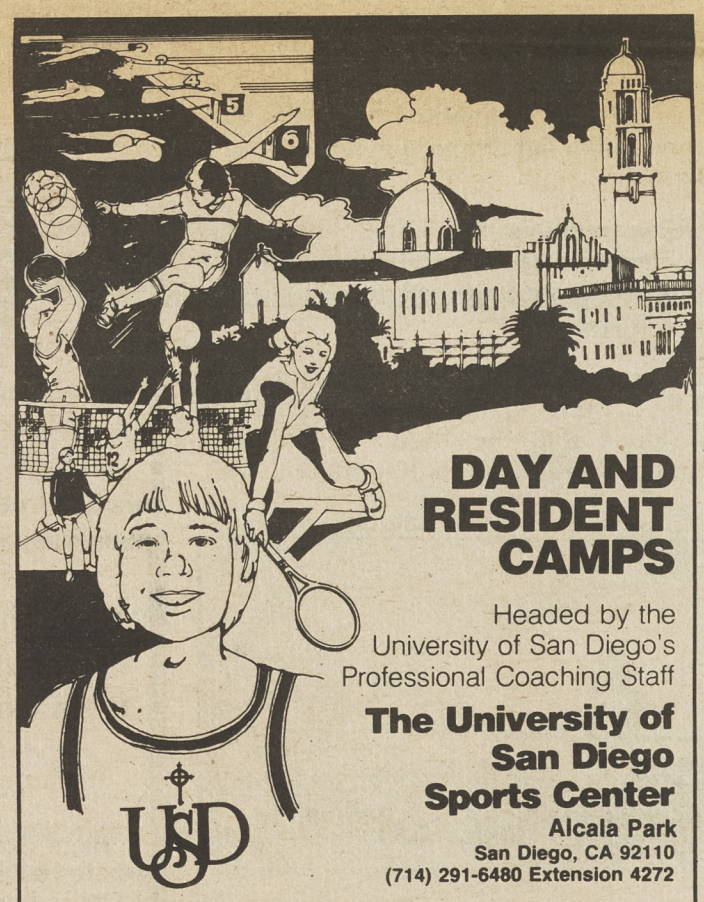
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# What to do with a two-year-old at Mass?

CHICAGO (NC)—Do you know what to do when the squirming two-year-old next to you at Mass starts singing during the sermon? No? Hand the parents of that child a copy of *How to Help Your Kids Behave in Church.*

Alicia Marsland, in a pamphlet published by the Claretian Fathers and Brothers in Chicago, offers practical tips for harried parents of pre-school children.

**SHE LAYS OUT** a plan for Catholics who want their children to "benefit from an early association with Christ and His Church but are not certain how to go about the process of initiation."

Mrs. Marsland, a parent herself, said it isn't always easy, nor will the children always respond perfectly to guidance. She urged parents to keep in mind the reasons for wanting their children to attend church in the first place.

"The ideas suggested here," Mrs. Marsland said, "have one central goal: to bring the children closer to God and more deeply into the community of the Church."

Her suggestions include:

- **Regular attendance** at Mass. This is extremely important. Children are conservative creatures. They like a schedule they can depend on. Unfamiliar situations are almost always threatening to them.
- **Sit up front.** Children will enjoy the service more if the family either sits up front or at the edge of a pew.
- **Satisfy the child's curiosity.** A trip around the church can be taken before or after Mass to introduce children to the saints whose statues adorn nearby niches.
- **Make the Gospel** the subject of a story. To help a child recognize the Gospel and enjoy hearing it the Gospel for Sunday can be Saturday night's bedtime story.

Mrs. Marsland said, "Parents should make the assumption that their children will pray, listen, and participate in the Mass—not all at once but eventually—as a matter of course."

*How to Help Your Kids Behave in Church* is available from Claretian Publications, 221 W. Madison, Chicago, Ill., 60606. The price is $1.

## *Papal action averts war; fails in Dutch unity quest*

NEW YORK (NC)—Courageous action by Pope John Paul II shortly after his election in 1978 prevented war between Chile and Argentina, according to the new apostolic delegate in the United States, Archbishop Pio Laghi.

The Italian career diplomat for the Vatican, who served as apostolic nuncio in Argentina from 1974 until this year, said the pope made his offer to mediate the issue of islands disputed by the two nations at 9 a.m. on the morning an Argentine action was scheduled for 11 a.m.

**"I DON'T SAY HE HAS** succeeded in resolving the dispute yet, but he prevented war in just the last hour," said the archbishop. "I knew the hour they would have attacked Chile. Some people said they were playing, but they were not."

Because of other grievances South American countries hold against each other, war between Argentina and Chile could have spread throughout the continent, he added.

On another front, the 1980 special synod of the Dutch bishops in Rome seems "to have had absolutely no effect" on Dutch church unity, Cardinal Johannes Willebrands of Utrecht said.

**"COMMUNION IN THE FAITH** is not being expressed" in the path being followed by the Dutch bishops, the cardinal said.

The special Dutch synod was called by Pope John Paul II at the request of the Dutch bishops in an effort to heal the deep liberal-conservative factionalism dividing Dutch Catholicism.

It concluded with a lengthy series of agreed principles and programs for re-establishing unity.

## *Group called IRA agent*

NEW YORK (NC)—A federal judge ruled that the Irish Northern Aid Committee (INAC), a New York-based fund-raising organization, must register as an agent of the Irish Republican Army (IRA), a guerrilla organization fighting to end British rule in Northern Ireland.

The decision requires the INAC to disclose additional information about its activities, including an accounting of the money it receives, who donates it, and how it is spent.

Ruling in a case brought by the Department of Justice, U.S. District Court Judge Charles S. Haight Jr. found that the INAC had violated provisions of the Foreign Agents Registration Act.


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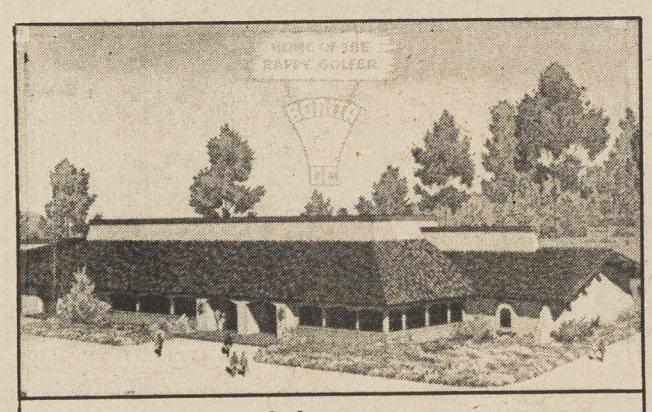
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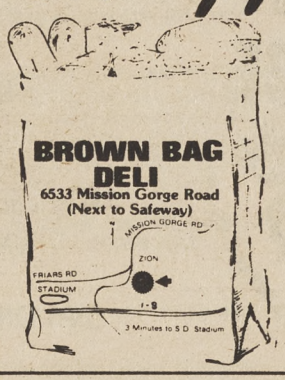
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Mark Ryland photos

**SUPERINTENDENTS' WORKSHOP—Leading Catholic educators from throughout California gathered in San Diego last week for their fourth annual workshop. Among the speakers were Sister Rose Schmidt, SFCC, diocesan schools personnel director, and University High School Principal James Zoll.**

## New St. Vincent de Paul Center dedicated

SAN DIEGO—The new St. Vincent de Paul Center at 16th and Market Streets was dedicated by Bishop Leo T. Maher this past Monday. The center moved from its old Fourth Avenue site after 20 years because of downtown redevelopment.

In his dedication prayer, Bishop Maher asked that we all remember the poor and neglected, and that the center "reach out to those whom it would be so easy to forget—the homeless, the destitute, the aged, and the sick, particularly those who have no one to care for them."

With center director Msgr. Joseph Topping at his side, the bishop spoke of the "charitable and faithful spirit of your son, St. Vincent de Paul, who gave with his whole heart."

Bishop Maher prayed for those who work at the center, and that their labors will turn sorrow into joy for those who are broken in spirit.

"Lift up the downhearted and cheer them with new hope; keep them from being discouraged as they see the charity of your people," the bishop's prayer concluded.

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## Oldest Passionist nun marks 100th year

PITTSBURGH (NC)—Mother Mary Teresa of Jesus Crucified, honored by her order as the oldest Passionist nun in the world, celebrated her 100th birthday April 30.

**SHE IS A MEMBER** of Our Lady of Sorrows Convent in Carrick, Pa., near Pittsburgh, the community she helped found. Born Olga Benedetti in 1881 in Calvi, Italy, she later moved with her family to Tarquinia, Italy, where she entered the Passionist nuns' monastery in 1903 at the age of 21.

Mother Mary Teresa has lived for 78 years as a contemplative—five years in Italy and 73 in the United States.

She said she has a special love "for the praise of God" expressed through the continual praise, day and night, that the order expresses through the Liturgy of the Hours.

**HER 78 YEARS** within the cloister have been spent reminding the world "that the passion is the 'greatest and most overwhelming work of God's love,'" in the words of St. Paul of the Cross, founder of the Passionist Order.

## Latvian bishop dies in exile at age 87

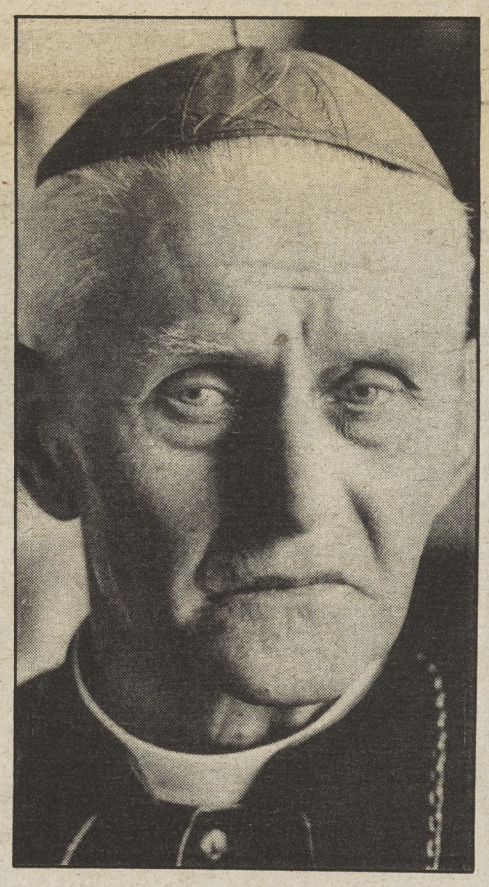
LOUVAIN, Belgium (NC)—Exiled Latvian Bishop Boleslav Sloskans, secretly ordained a bishop in 1926 and a Soviet prisoner from 1927 to 1933, died in a Belgian monastery.

The 87-year-old bishop was the last living witness of the one-time papal *Ostpolitik* of the '20s, a policy by which the Vatican sought to continue pastoral care under Soviet Communist persecution by secretly ordaining priests and bishops.

In the fall of 1927 Bishop Sloskans was arrested. The Soviet Union released him in 1933 to then-independent Latvia in an exchange for Latvian Communist prisoners.

In World War II the Gestapo took him to Germany. After the war he settled in exile in Belgium but several times visited Germany.

Bishop Sloskans was born in Latvia in 1893 and ordained a priest in 1917.



Bishop Boleslav Sloskans

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# Around the Diocese

*"Sunday Mass, a Catholic Liturgy for Television"*
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*May 17, 7 a.m.*
*Father Joseph Battaglia*
*Celebrant*

### BENEFIT

***St. Didacus Altar Society*** benefit cards-bingo party, noon, May 30, school hall, 4630 34th St., San Diego. Donation: $2. Details: 282-8527, 284-0554.

***St. Joseph Cathedral's Archconfraternity of the Blessed Sacrament*** annual benefit dessert-card party, noon, May 16, Third and Beech Sts. Details: 239-1880, 295-6254.

***St. Catherine Laboure*** parish benefit "Family Western Round-Up," 10 a.m.-8 p.m., May 16. Details: 569-1234.

***St. Elizabeth Seton Women's Guild*** luncheon-fashion show, noon, May 15, in parish center, La Costa. Donation: $5. Details: 438-4037.

***St. Patrick Archconfraternity,*** San Diego, benefit card party-luncheon, May 19. Donation: $2.50. Reservations and details: 282-2624.

***St. Rose of Lima Altar and Rosary Society*** benefit card and bingo party, 10:30 a.m.-3:30 p.m., May 20, parish hall, Chula Vista. Donation: $2.50. Details: 422-6664, 422-8714.

### EDUCATION

***Diocesan Office of Religious Education*** diploma program: Saturdays, May 9-23, from 9:30 a.m.-2:30 p.m., USD Camino Hall, room 150, Alcala Park. Details: 297-7110.

***Augustinian Father Jerome Bevilacqua's*** scripture class, 7:30 p.m., May 18, St. Patrick Church, North Park, and Mass with healing service, 7:30 p.m., May 19, St. John of the Cross Church, Lemon Grove. Details: 271-1675.

***"Self-Defense with Mace"*** program, 9 a.m.-noon, May 16, USD Salomon Lecture Hall, Alcala Park. Fee: $35. Details: 293-4585.

***The Concerned Citizens for Human Life*** present family planning classes starting 7:30 p.m., May 25. For location and other details: 466-1507, or Box 19118, San Diego, 92119.

***Modern Hebrew classes*** at all levels, 10 a.m.-noon, Mondays and Wednesdays, Jewish Community Center, 4079 54th St., San Diego, taught by Gertrude Yellin, graduate of Hebrew University. Details: 296-3620.

### ORGANIZATIONS

***Court Mother of Divine Grace, CDA,*** meets 12:45 p.m., May 20, Ocean Beach Woman's Club. Details: 223-7516.

***Patrons,*** supportive group for divorced/separated Catholics, holds fellowship and growth meeting, 7 p.m., May 24, St. Therese Hall, Allied Gardens. Details: 278-8239.

***Alumnae of the Sacred Heart*** spring meeting, 7:30 p.m., May 19, Camino Hall, USD, Alcala Park. Details: 291-6480.

***North Shores Catholic Women's Club*** meets May 21, Pacific Beach Recreation Center, 1405 Diamond St. Details: 274-5048.

***St. Pius X Altar and Rosary Society*** hosts "Around the World Birthday Party" for parish priests, 6:30 p.m., May 19, McGinley Hall, 36 E. Naples St., Chula Vista. Details: 426-8860.

***Diocesan Charismatic Renewal Center's*** first annual picnic, May 17, El Monte Park, Lakeside. Details: 459-3255.

***Diocesan Peace and Justice Commission*** meets, 7 p.m., May 19, Catholic Community Services, 349 Cedar St., San Diego. Visitors welcome. Details: 231-2828.

***Please note that all items for Around the Diocese must be received in writing at the Southern Cross office no later than noon on the Friday preceding the Thursday publication. We cannot accept any items over the phone at any time.***

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El Departamento Nacional de Educación de la Conferencia Católica de Estados Unidos ha proporcionado fondos a través de su Oficina Multicultural para llevar a cabo una serie de Institutos de Catequésis en todo el país en el curso de los próximos tres años.

Los Institutos nacieron para responder a la llamada del Segundo Encuentro que pidió que más hispanos laicos fuesen preparados en el apostolado catequístico y evangelizador de la Iglesia.

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El Comité interdiocesano patrocinado por RECOSS (Comisión para los de Habla Hispana de la Región XI) se siente animado y entusiasta de que este Instituto ofrecerá nó sólo una formación catequística básica, sino una Maestría en Catequésis que será de gran beneficio a nuestro pueblo.

La matrícula es de $20 por persona. Para más información y para obtener formas de inscripción se debe comunicar con el Padre René Juárez, OFM, Oficina de Educación Religiosa, Teléfono 297-7113.

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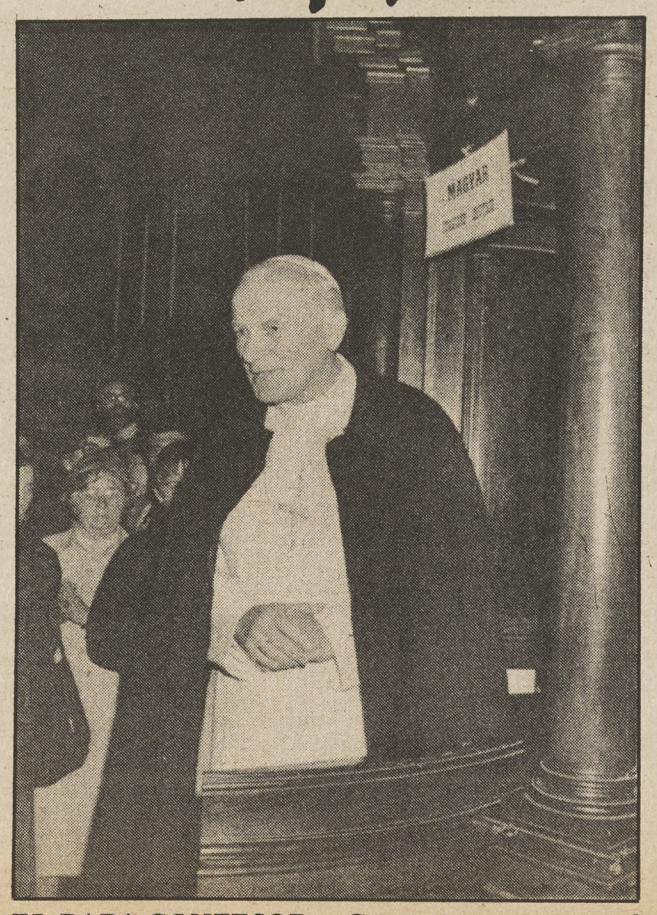
# *La Hermana Alicia Salcido nueva Consultora de Habla-Hispana*

La Oficina de Educación Religiosa de la Diócesis de San Diego, Ministerio Hispano, tiene el placer de anunciar la adición a su personal de la Hmna. Alicia Salcido, RJM, como Consultora de Habla-Hispana.

La Hermana Alicia nació en Durango, México, y fué educada principalmente en El Paso, Texas. Recibió su licenciatura (B.A.) en el Colegio de Damas de la Universidad de San Diego, y su Maestría en el Colegio Antioch de Ohio. Tiene vasta experiencia laboral como educadora, así como en pastoral, como asistente personal al Sr. Obispo Flores, escritora para *El Visitante Dominical,* y coordinadora de Educación Adulta.

Además de lo antes mencionado, la Hermana Alicia ha tenido entrenamiento especial en varios otros ramos de educación religiosa.

Esperamos con gran placer y anticipación la llegada de la Hermana Alicia en agosto. Estamos seguros de que será un gran beneficio para nuestras oficinas y para la comunidad hispana.



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*Media Notebook*

# Now the pornographers cry 'foul'

**By Michael Gallagher**

Some years ago Japanese director Shohei Immamura made a satirical movie called *The Pornographers* whose hero, an ineffectual middle-aged man named Subuyan, scratched out a living for himself and his family by producing pornographic movies. Subuyan took his work quite seriously, at length going so far as to persuade himself that he was a benefactor of humanity and that his profession had a kind of sacred character. Just as there was a Way of Zen and a Way of the Sword, he told an astounded colleague, why couldn't there be a Way of Pornography?

Subuyan—though not the gifted Immamura, who was able to make all of his satirical points without nudity—would have found himself in the midst of congenial spirits at the AFAA convention this spring in Los Angeles. He could have given the keynote address, in fact, perhaps beginning with an invocation to the Spirit of Pornography.

**YOU'VE PROBABLY** guessed the nature of the convention by now. The AFAA is the Adult Film Association of America, and the 226 delegates attending represented 780 pornographic movie theaters throughout this great nation. At the concluding banquet, the AFAA logo was displayed carved in ice.

According to a sober account of the proceedings in the April issue of *The Film Journal,* the three major concerns of these worthies were strikingly similar to Subuyan's. The first two, the unethical business practices of competitors and the need to tread warily with regard to the law were unabashedly pragmatic.

The delegates called upon law enforcement agencies to crack down on the pirating of pornographic films and cassettes just as vigorously as they do in other areas when it's a question of copyright.

**NOW I KNOW THERE** are those who might think it poetic justice that this particular group of merchandisers, most of whose transactions are punishable by statutes already on the books, should, of all people, complain about the law's delay. But, tell me now, could anyone whose heart beats with a sincere concern for equal protection forbear righteous indignation on hearing of the sad case of Anne Perry-Rhine?

Ms. Perry-Rhine (do you suppose she's a feminist?) reported to her fellow pornographers that she went to the FBI with the goods on a pirate and said "they did nothing!"

The delegates were quicker to take action on another proposal, however, one which would have gladdened Subuyan's heart. They unanimously approved hiring a public relations counsel, one Cammie Morgan of Morgan Communications (another feminist perhaps), whose chief task will be to promote the July Erotic Film Awards Show.

**IN THE COURSE** of the discussion about this, some Nervous Nellie among the delegates wondered whether it might not be a better idea for people in their business to "keep a low profile," but David Friedman—"chairman of the board," so help me—would have none of that.

"We're in show business and we've got to come right out in front and say so," declared Friedman. "We've got to be proud of what we do. We have to tell people who we are and what we have for everyone and we should have no trepidation about it."

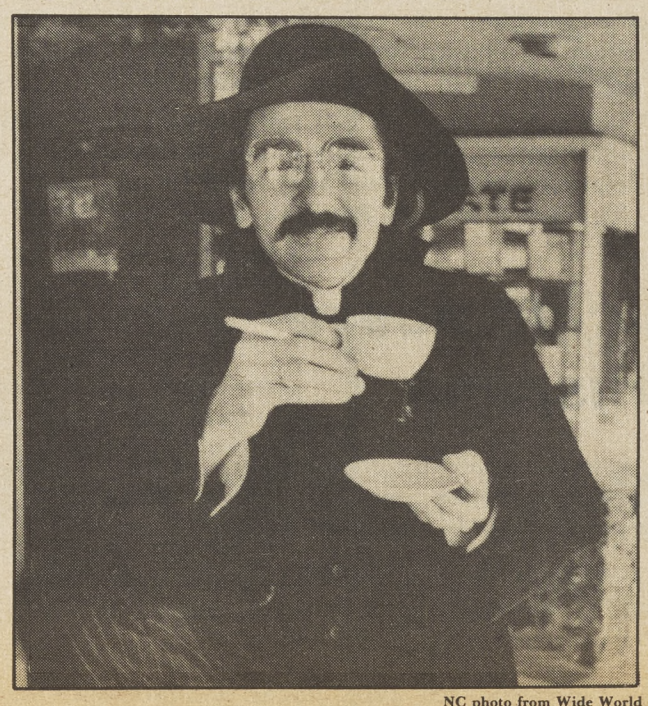
And why not, say I. Why shouldn't these pornographers stand tall? Don't they sell a product the public wants? Don't they pay taxes? Don't they provide the economy with thousands of jobs?

**OF COURSE THERE ARE** some unfortunate side effects to what they do, but isn't it the same with any industry? You don't see many directors of multinational corporations going around with hangdog looks, now do you?

And what are these pornographers doing after all that's so terrible? Just ruining some lives, corrupting youth, debasing the standard of public morality.

They're not also conniving at the expropriation of peasant lands in the Third World. They're not also running sweatshops throughout Southeast Asia. They're not also selling pharmaceutical drugs at enormously inflated prices in Latin America. They're not also deforesting the Amazon basin and upsetting the world ecological balance so that North Americans and Europeans can eat steak.

**SO WELCOME TO** respectability, pornographers! Of course, respectability is like any other commodity. The easier it is to come by, the less it is esteemed.



NC photo from Wide World

**SARDUCCI COLLARED—"Father Guido Sarducci" of NBC's *Saturday Night Live,* an insulting portrayal of a priest by comedian Don Novello, had his comeuppance recently when he was arrested by Vatican police for wearing clerical garb, pink sunglasses, and cowboy boots; he was detained for seven hours before being released.**


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For further information contact:
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**(714) 293-4585.**



PROCLAIM IN EVERY TONGUE

**What is the Catholic Communication Campaign?**

The Catholic Communication Campaign is a national program of the Catholic bishops in the United States to proclaim the Gospel through radio, television, and the Catholic press. It is a campaign designed to reach people with the Good News of Jesus Christ in language they understand.

**How is the campaign supported?**

The Catholic Communication Campaign is funded through an annual collection in Catholic parishes. Half the money raised in a diocese remains there to be used locally. This money will enable the diocesan Office of Communications and the *Southern Cross* to better serve you.

**How did the Catholic Communication Campaign start?**

The campaign was initiated in 1979, following the bishops' approval to undertake an annual collection for diocesan and national use of media to spread the Gospel. At the request of the bishops, hearings were held across the country during the first campaign, to help determine national Church communication priorities. Participants included Catholic lay people, clergy, religious, and those involved in religious and secular communication.

UNITED STATES CATHOLIC CONFERENCE

**Catholic Communication Campaign**

**May 31**

PROCLAIM IN EVERY TONGUE